THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—Peter.

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"MORMONISM."

BY ELDER GEORGE TEASDALE.

Of all the topics that have occupied the attention of the people, "Mormonism" (as it is called) has been one which priests, editors, and people of the most illiterate kind profess to circumscribe and sum up in a very short time; and they have been more or less unanimous in their decision that it is a delusion, and that all its votaries are either deceived or deceivers—a "base fanatical set," worthy only to be exterminated, burned, mobbed, or anything else that will destroy its existence from the earth. And not only have bitter words been used, but cruel persecution from the people, without protection from the Government, has been the lot of this devoted people, and in a land professing to be the first in the world for civil and religious liberty, having a "glorious Constitution," under the banner of which all tribes and nations are invited and promised protection, be their worship, in the eyes of others, ever so erroneous or foolish.

Yet "Mormonism" lives, thrives, and flourishes, in spite of mobbing and persecutions unparalleled, or the prejudice caused by the abuse, calumny, rant, and folly that has been poured forth from pulpit and press of every degree and denomination.

Surely it is "a marvellous work and a wonder!" Scarce thirty years ago an illiterate boy from the backwoods of America declared that he had received visitations from angels and a commission to translate certain plates upon which was engraven the history of the aborigines of America, with God's dealings with them. The book is translated and goes forth to the world in the midst of persecution and calumny, causing a furious opposition. The same youth, nothing daunted at persecution, commences to lay the foundation of a Church, not built upon the Bible, but upon new revelations, published as proceeding forth from Jesus Christ, from whom the youth professed to have received his authority; and in the course of time we have a Church organized exactly after the pattern we read of in the history of the Church of Christ as organized by himself and carried on by his Apostles upwards of eighteen hundred years ago.

Now, "Mormonism" must be true or false; and we think, from its high pretensions, it deserves the calm, rational investigation of every honest lover of truth; for there has always existed such a powerful opposition and prejudice against any one assuming to be *sent of God*, that it is impossible to receive any testimony against the character of or doctrines taught by such men. If Joseph Smith was indeed sent of God, according to his testimony, then is the kingdom of God come unto us, and salvation must [illegible] through that source; and if we yielded him a refusal to obey the [illegible]

or, in receiving him, we receive Him that sent him. (John xiii. 20.) Under such circumstances, it is not to be supposed that we are merely to rely upon the testimony of such individuals; but we are promised a *knowledge*. And upon subjects of religion how careful we should be that we are not deceived, but that the form of religion we endorse will stand the test of that best of all tests—experience; for, if we credit the testimony of Scripture, faith, which is the foundation, will lead to knowledge. One of the objects of the Apostleship was, that "we all come to the unity of the faith and of the *knowledge* of the Son of God." (Eph. iv. 13.) Jesus Christ taught that whosoever would do the will of the Father should *know* of the doctrine; and it is testified that he himself received not a fulness at first, but grace for grace; and it was declared through the Prophet that line upon line and precept upon precept should be given. Therefore, if "Mormonism" is the Gospel of Christ, restored with its stream of revelation through that source, even the Holy Spirit, the Comforter, whose mission was to testify of the Saviour, (John xv. 26,) then experience must reveal whether it is true or not to every individual who, from pure motives of love of righteousness, obeys and lives the requirements of the Gospel. Paul declares that "the things of God knoweth no man, but the Spirit of God." Here, then, is the key: the Holy Spirit is imparted to the Saints by obedience to the Gospel. Hence they are enabled to comprehend quicker and clearer than those who are strangers to the gift of this Holy Spirit; for without it they judge according to the fallible judgment of men, by "the spirit of man which is in him."

The Latter-day Saint testifies that he *knows* "Mormonism" to be true. And who has a greater right to know? He has embraced it, and lives it, rejoices in the blessings imparted through his obedience; and his experience stands the test, increasing his testimony.

Can a man, by obeying the Gospel and keeping God's commandments, "putting on Christ," and fulfilling the true measure of his creation, obtain a knowledge of God? Yes; for our Redeemer declares this to be eternal life—to *know* the only true God and Jesus Christ whom he sent.

"Mormonism" is declared to be the mind of God proclaimed to man for the gathering of Israel, the preaching of the Gospel, the establishing of Zion upon the earth, and the building up of the kingdom of God. It agrees with the Church of Christ in its organization and first principles as taught in the New Testament; and that such a work was to come forth in the last days is clearly predicted in the Old Testament by the Prophets. Its history is one that is pregnant with palpable demonstrations that it has been highly favoured by some supernatural power; and the faith, energy, and devotion manifested by those who have embraced it have caused even their enemies to laud and admire it.

In a short article like this it would be impossible to do anything like justice to so stupendous a subject. But if, through perusing this, any should be led to think and investigate for themselves, instead of flowing with a corrupt stream of slander and falsehood, they will be led to consider "Mormonism" in a far more favourable light. It is neither wise nor honourable to condemn an innocent people, or use an influence against what *may be* the dispensation of the fulness of times; for the time will come when everything that is not of God will be "found wanting," on being "weighed in the balances;" and when that time comes, we feel sanguine that "Mormonism" will be much better understood.

THE DIVINE BUILDER.

BY ELDER CHARLES F. JONES.

The frailty of man is so great, and his liability to err so certain, unless he be subject to the entire guidance of a superior being, that every discerning mind must see the great necessity of the creature's paying strict attention to the instructions of the Creator, and of rightly applying them to himself, that thereby he

may be built up in purity and holiness before the Lord, and thus become in reality a son of the Most High God. It is not the mere profession that unites man with his Maker, but the possession and lawful application of certain qualities of Deity. As the scholar becomes like his master, in due time, by carefully studying every lesson given him, so man may become what he should be, and reflect honour upon his Father, by the strict observance of all his precepts.

The biography of the past oft unfolds the lives of ancient worthies who were born of humble parentage and low estate, and whose understanding of things in general was limited. Yet we learn that these rose to eminent positions and became bright exemplars of godliness through forming their lives in strict accordance with the revelations of God.

As the improving and building up of man's mind is a progressive work, being accomplished by the reception and practice of one true principle after another, and as our earthly structure is seldom the work of a moment, but often of months and years; and although, when complete and termed a whole, it is still composed of various parts, each having been applied at a given time to its proper place, so likewise is the character of Christ's Church. It is likened by the Apostle Paul to the various stages of man;—that as the body is built up by degrees from infancy to youth and from youth to manhood, and as the mind gradually expands and becomes more and more developed, so also is the progress of the Church of God.

The ancients, when speaking of the people of God collectively, often liken them to a house or building, especially in speaking of his chosen people Israel. The Apostle Paul, in addressing the Corinthian Saints, says, "Ye are God's building." These terms, applied to the people composing the Church of Christ, necessarily implies that there is a foundation upon which the said church is built, from the fact that no building can exist without one.

It is therefore wise to seek its basis, and, after having found it, to endeavour to discover its component parts. The Apostle Paul says, "For other foundation can no man lay than that is laid, which is Christ Jesus." He evidently refers to the revelations of God given through Jesus as being the foundation of the same. Christ himself gives a clear account of its basis, when he says, "Upon this rock will I build my church,"—namely, upon the communicative Spirit that bore the glad tidings to Peter that he (Christ) was the Son of God.

Christ, being the founder of the Church, necessarily became an important part thereof, and is therefore often likened by the Prophets to the chief corner stone. Hence the Psalmist says, in his 118th Psalm, "The stone that the builders refused is become the head stone of the corner."

That every person who faithfully lived by the instructions and admonitions of Deity became part of the sacred edifice, is evident from the following language of Paul—"Ye are no more strangers, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly joined together groweth into one holy temple in the Lord; in whom also ye are builded together for an habitation of God, through the Spirit." (Ephes. ii.)

Doubtless the positions of its members varied, every man being used to fill that place for which he was best adapted, one occupying an honourable and another a less honourable position. There were many, no doubt, who placed themselves in the least important positions, through their negligence in not preparing themselves for more important uses. Of this we have sufficient proof on the pages of history. If the lessons imparted had been faithfully practised, they were sufficient to have made all worthy. As the Apostle says, "The word of his grace is able to build you up and to give you an inheritance among the sanctified."

That the hearing of the word of God was not enough to improve man's mind, but the strict compliance of the same, is certain from the following language of Christ—"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. But every man that heareth them and doeth them not shall be likened unto a foolish man, which built his house upon the sand." (Matt. vii.) From this we learn that the church which is founded upon the revelations of God will stand, whilst every false system founded by man must fall when

every man's works are tried,—as says Jeremiah, "Woe unto him that buildeth his house in unrighteousness." (Ch. xxii.)

As God in previous ages has exhibited such care and tender regard for his creatures, and has taken such pains to improve man's condition in all things, in order that he might enjoy true happiness in this state and still greater felicity in a future one, we may with consistency inquire whether God in these last days manifests such great care for the welfare of his people.

The most affectionate and beloved of his servants have frequently told us that God their Father was unchangeable and that his means of serving and exalting are eternal. If this be true, which all acquainted with his Divine character will admit, we may expect to see the same means employed to improve and build up mankind in this age as in past ones. Although this is the belief of some and the theory of others, yet we perceive the professedly religious world in a state of confusion and decomposition, in consequence of lacking the correct information respecting the organization, order, and means of life in Christ's Church.

Foundation after foundation has been laid—system after system has been formed, for the professed purpose of building up mankind; but all have proved futile and vain, thus proving the truth of Paul's assertion, "Other foundation can no man lay than that is laid," and that no system can be formed to supersede the one formed by Jehovah.

In the midst of this anarchy and distress, God in his loving-kindness condescended in the spring of 1820 to reveal himself from on high and to commune with man, even Joseph Smith, and continued to hold converse with him at sundry times, not only for his own improvement, but for the good of others; and on the 6th of April, 1830, he received the following revelation—"Behold, there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church, through the will of God the Father and the grace of your Lord Jesus Christ, being *inspired* of the Holy Ghost to lay the *foundation* thereof and to *build* it up." (See Doc. and Cov., page 197.) And in a revelation given to Joseph in June, 1829, are these words:—"I give unto you a commandment that you rely on the things that are written, for in them are all things written concerning the *foundation* of my Church, my Gospel, and my rock. Wherefore, if you shall *build* up my Church upon the *foundation* of my *Gospel* and my rock, the gates of hell shall not prevail against you." (Doc. and Cov., page 190.)

From the above quotations we can clearly see that God has founded his Church as anciently. And Joseph being a Prophet and an Apostle of Jesus Christ, and having a correct understanding of the Gospel, and enjoying the spirit of it, the Holy Ghost fully qualified him to instruct and build up others in righteousness.

Thus from the day that the Church was organized with its six members has the same been advancing and increasing in numbers, understanding of principle, and in the observance of the same, until at the present time it numbers its tens of thousands; and these, because of their great knowledge of God's designs, are becoming purer and more Godlike day by day; thus proving that God has kindly assisted Joseph and his successors, according to promise, in building up his Church thus far. And it should assure all, whatever may be the wrath of men and their opposition towards it in future, that if the Church remains faithful, he will continue to add strength and beauty unto it, until it becomes perfect in all things.

With this view before us, and as the Church is composed of many members, each being appointed to occupy some particular place therein, to assist in giving a completeness to it, every such member should endeavour, through faithfulness, to honour his calling and assist to make the whole perfect.

As an unseemly stone in the hands of the sculptor is brought from the roughest state, by the heaviest labour, into the most perfect state, by means of the finest tools and the faintest touch, until made worthy to occupy the most prominent place in the building, so also should the Saints continue to improve daily in the hands of God's workmen, becoming more and more intelligent and refined, and thereby become in due time fit to occupy any place, however important, in the house of God; for He who has thus far worked so perfectly is certainly competent to build up and save all who cheerfully submit themselves to his lawful and qualified servants.

THE ESSAYIST.

THE TIMES APPOINTED.

The division of the probationary period into sections of time, and the classification, fitness, progressive unfolding, and fulness of the times are of immense importance in the Divine design. Of course it is not the immaterial time or simple duration that gives this importance. Were there no beings in time, no existence of responsible creatures, no purposes of the Deity to be accomplished, no events to transpire, and, in short, no world, with its fruits, conditions, contingencies, and courses, then indeed the division and classification of the probation into times and seasons would be of non-importance, and their succession, progressive openings, and fulness would be merely abstract mathematical problems of immaterial duration, the solution of which would be also immaterial. But mankind exist in time, actions are performed in time, God's purposes are rolled on in time, and the Divine work of the probation is consummated in time. It is the existence of things, the work to be done, and the growths, events, objects, and purposes of the probation that give importance to the divisions of the probationary period and meaning to the classification of those divisions. An intelligent division of the probationary period into grand and minor sections of time, the classification of those sections, their progressive unfoldings, and their ultimate blending, or grand fulness, would necessarily grow out of an intelligent design. It would amount to a corresponding division and classification of the human race and the appointment of generations, of leading spirits, capital events, Divine purposes and dispensations to their due times, as marked in God's design. The progressive unfolding of those times would amount to a progressive unfolding of all the belongings of the times. It would amount to a progressive unfolding of the human race and their manifold developments, a progressive unfolding of the purposes and dispensations of God, and a progressive unfolding of the leading spirits and powers and principles and institutions of the Priesthood to carry on those dispensations and consummate those purposes. And as the blending of times comes round, so will come round the grand blending of all things, and all beings, and all Priesthood, and all powers, and all dispensations, and all civilizations, and, in short, all belonging to this probationary world and God's designs towards it. When the fulness of the times of the world comes in, there will also come in a fulness of all involved in those times.

Inasmuch as the human race are not brought forth at once, but extend through a succession of generations during thousands of years, and inasmuch as the development and belongings of the world are brought forth and consummated during the course of the successive ages, and inasmuch as the purposes and operations and dispensations of God accompany the world from the beginning to the end, the times and the seasons of all are doubtless pre-appointed and intelligently marked in the Divine design.

God has an intelligent design concerning this world, fitting mankind with all their developments in all their generations. In that design there is an intelligent classification, succession, and progressive unfolding of things destined to exist, the human beings to be brought forth during the probation, events to transpire during that period, and actions to be performed therein. If such is the case—if the great Designer has marked the *general* lines of all things, all events, and all doings, leaving the details to be filled in by free agents and impulsive life, then there can be no doubt that he has made corresponding marks in time itself, dividing the probationary period, as stated, into grand and minor sections. These sections or times are classified, with all involved therein, and unfolded in progressive succession, and rolled at last into their fulness, all times blending together. Indeed, the divisions, arrangements, successions, and progressive unfoldings of things existing, events transpiring, or actions performed in time, would make, independently of any pre-arrangement, corresponding marks in the period of probation, and thus divide it into grand sections and minor sections of

duration, which we denominate the times. The successive generations, the openings and consummation of dispensations, the birth and growths of the civilizations, the rise and fall of empires, the setting-up of kingdoms and dynasties, and even the births and missions of great men would be time-marks—marks dividing and classifying the times. Out of these successions of generations, dispensations, events, &c., would grow the distinctions of ages, eras, epochs, and periods, both of a major and minor character; and even the dates of the world and the various reckonings of time among the nations would result therefrom. Such, indeed, are the facts as illustrated by history and general experience. For instance, the dates and reckoning of the Christian nations are from the birth of Christ, arising from the received divinity of his mission and the dispensation which he gave to the world at that period.

Such divisions and classifications, then, of the probationary duration into ages, successive ages, compound ages, eras, epochs, and times generally, would naturally be formed and stand out in history, even though such was not predetermined in the Divine design. But we are not among those who look at the world rolling along its important course of thousands of years, as though the Gods in the beginning had kicked it into existence to roll through an indefinite period of duration undetermined to within a few millions of years,—indeed, to roll on, on, until the momentum then given was spent. Nor are we among those who look upon the successive generations of the human race as merely matter-of-course growths, simply the result of the sexes existing and the world still rolling. Nor are we of those who consider the developments of society merely as the growths of a field into which varieties of kinds of seed have been scattered, to spring up as it may, or who look upon events as haphazards, or the courses of the world as great accidents, and the courses of nations as lesser accidents. We believe, rather, that there is an intelligent Divine government growing out of an intelligent Divine design. In that design, we believe, stands marked the period of the world's probation, fixed in its duration and limited in its embracings. That period of duration, we believe, is divided into sections. To each of those sections God has appointed that which he has marked as belonging to it. To the first section of time is given those generations, those growths and events, and those Divine purposes and operations as the wisdom of God dictates; and to the next is given its generations and belongings; and so on, until all the family of Adam stand appointed in their generations to their own times, and all the events and growths and dispensations and Divine purposes and operations stand classified in their given sections of the probationary period. As those sections of the probationary duration or those appointed times of the world become unfolded in progressive succession, so also are unfolded all the human race, with all the events, growths, &c., which they bring forth, and all the Divine purposes and operations belonging to the probationary economy. When the fulness of all the appointed times of the world comes in, then will also come in the fulness of the human family and a fulness of the civilizations and events of all the times, and a fulness of dispensations and Divine purposes and operations, and a fulness of the Priesthood, and the fulness of the Gospel. And when, at the close of the sabbatic reign of Christ, the whole series of the times are perfectly completed, then will be completed God's work of probation. Then will all mankind have passed through their state of probation, and the world will be prepared to take another step in the endless series of progressions.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 508.)

[July, 1843.]

In the meantime, Joseph Smith and those who came with him from Far West returned to their homes in peace, suspecting nothing. But I, seeing the rage of the mob and their full determination to drive the Church from Daviess County, sent to Gene-

ral Atchison (Major-General of the Division in which we lived). He immediately sent Brigadier-General Doniphan with between two and three hundred men. General Doniphan moved his troops near the mob force, and came up and conversed with me on the subject. After conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Adam-ondi-Ahman. I, having a Colonel's commission under Doniphan, was commanded to call out my troops forthwith, and, to use Doniphan's own language, "kill every God-damned mobocrat you can find in the county, or make them prisoners; and if they come upon you, give them hell." He then returned to his troops and gave them an address, stating the interview he had with me; and he also said to the mob, that if they were so disposed, they could go on with their measures; that he considered that Colonel Wight, with the Militia under his command, all-sufficient to quell every God-damned mobocrat in the county; and if they did not feel disposed so to do, to go home, or, God damn them, he would kill every one of them. The mob then dispersed.

During these movements, neither Joseph Smith nor any of those of Far West were at Adam-ondi-Ahman, only those who were settlers and legal citizens of the place.

The mob again assembled and went to De Witt, Carroll County, there being a small Branch of the Church at that place. But of the transactions of this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardour, and, with redoubled forces from several counties of the State, they returned to Daviess County to renew the attack. Many wanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band.

I, believing forbearance no longer to be a virtue, again sent to the Major-General for military aid, who ordered out Brigadier-General Parks. Parks came part of the way; but, fearing his men would mutinize and join the mob, he came on a-head and conversed with me a considerable time.

The night previous to his arrival, the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Adam-ondi-Ahman—a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old, the snow being over shoe mouth deep, and she having to wade Grand River, which was at this time waist deep; and the mob burnt the house and everything they had in it; and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the Militia under my command, in consequence of popular opinion; but he now considered it no more than justice that I should have command of my own troops, and said to me, "I therefore command you forthwith to raise your companies immediately, and take such course as you may deem best in order to disperse the mob from this county."

I then called out sixty men, and placed them under the command of Captain David W. Patten, and I also took about the same number. Captain Patten was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patten formed the troops under our command, and General Parks addressed them as follows:—

"Gentlemen, I deplore your situation. I regret that transactions of this nature should have transpired in our once happy State. Your condition is certainly not an enviable one, surrounded by mobs on one side, and popular opinion and prejudice against you on the other. Gladly would I fly to your relief with my troops, but I fear it would be worse for you. Most of them have relations living in this county, and will not fight against them.

"One of my principal captains (namely, Samuel Bogard,) and his men have already mutinized and have refused to obey my command.

"I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Daviess County, or to make them prisoners and bring them before the civil authorities forthwith.

"I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Daviess.

"I deeply regret, gentlemen, (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man,) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed.

"In conclusion, gentlemen, be vigilant, and persevere, and allay every excitement of mobocracy. I have visited your place frequently, find you to be an industrious and thriving people, willing to abide the laws of the land; and I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops, and put Captain Bogard under arrest, leave the sole

charge with Colonel Wight, who I deem sufficiently qualified to perform, according to law, in all military operations necessary."

Captain Patten then went to Gallatin. When coming in sight of Gallatin, he discovered about one hundred of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner. At the sight of Captain Patten and company, the mob took fright; and such was their hurry to get away, some cut their bridle-reins, and some pulled the bridles from their horses' heads, and went off with all speed.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church, but also against the two Generals, together with General Atchison; and, to carry out their plans, they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were ingeniously carried out.

Firstly, by leading their families and goods in covered waggons, setting fire to their houses, moving into the midst of the mob, and crying out, "The Mormons have driven us and burnt our houses." In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt.

Runners were immediately sent to the Governor with the news that the "Mormons" were killing and burning everything before them, and that great fears were entertained that they would reach Jefferson City before the runners could bring the news.

This was not known by the Church of Latter-day Saints until 2,200 of the Militia had arrived within half-a-mile of Far West; and they then supposed the Militia to be a mob.

I was sent for from Adam-ondi-Ahman to Far West; reached there the sun about one hour high, in the morning of the 29th of October, 1838; called upon Joseph Smith, and inquired the cause of the great uproar. He declared he did not know, but feared the mob had increased their numbers, and was endeavouring to destroy us.

I inquired of him if he had had any conversation with any one concerning the matter. He said he had not, as he was only a private citizen of the county;—that he did not interfere with any such matters.

He told me there had been an order, either from General Atchison or Doniphan, to the Sheriff to call out the Militia, in order to quell the riots, and to go to him: he could give me any information on this subject. On inquiring for the Sheriff, I found him not. That between three and four o'clock, p.m., George M. Hinkle, Colonel of the Militia in that place, called on me, in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same. He said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson.

Joseph Smith first inquired why they should desire to see him, as he held no office, either civil or military. I next inquired why it was they should desire to see a man out of his own county.

Colonel Hinkle here observed, There is no time for controversy. If you are not into the camp immediately, they are determined to come upon Far West before the setting of the sun; and said they did not consider us as military leaders, but religious leaders. He said that if the aforesaid persons went into the camp, they would be liberated that night or very early next morning; that there should be no harm done.

We consulted together and agreed to go down. On going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us, and not have us go in so large a crowd of soldiers. Accordingly the Generals moved onwards, followed by fifty artillery men with a four-pounder. The whole 2,200 moved in steady pace on the right and left, keeping about even with the former.

General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look in his countenance. I shook hands with him and saluted him thus:—"We understand, General, you wish to confer with us a few moments. Will not to-morrow morning do as well?"

At this moment George M. Hinkle spake and said, "Here, General, are the prisoners I agreed to deliver to you." General Lucas then brandished his sword with a most hideous look, and said, "You are my prisoners, and there is no time for talking at the present. You will march into the camp."

At this moment I believe that there were 500 guns cocked, and not less than twenty caps bursted; and more hideous yells were never heard, even if the description of the yells of the damned in hell is true, as given by the modern sects of the day.

The aforesaid designated persons were then introduced into the midst of 2,200 mob Militia. They then called out a guard of ninety men, placing thirty around the prisoners, who were on duty two hours, and four off. The prisoners were placed on the ground, with nothing to cover them but the heavens, and they were overshadowed by clouds that moistened them before morning.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 13, 1859.

FURTHER HINTS TO THE PRIESTHOOD.—In a former number of the *Star* we endeavoured to point out some of the duties of Pastors and Presidents in relation to preaching the Gospel by the local Priesthood, and the qualifications of the brethren for that most important portion of the great Latter-day Work. To facilitate the work and assist in developing the preaching talents of the Priesthood and put it in the power of the Pastors and Presidents to know, and, knowing, to select the men best qualified and prepared to preach the Gospel to the edifying and instructing the hearers, we proposed the formation of private classes of the Priesthood, in which they should deliver short addresses on given subjects upon or connected with some of the doctrines and principles of the Gospel, and upon which they should have previously informed themselves.

Now, the benefits to be derived from the plan there proposed, if it is faithfully and perseveringly carried out in the proper spirit, are manifold. We can foresee that a vastly greater amount of good will be accomplished by and through the local Priesthood than ever yet has been done. We have said that the benefits to be derived from these meetings are many, but we shall confine our present remarks to a few of the advantages resulting to the brethren themselves. To them, if the plan proposed is entered into with spirit and energy, and continued with that perseverance which its importance demands, the advantages will be of almost incalculable value. It will develop and strengthen their mental and reasoning powers, discipline their minds, and enable them to have system and order in their reasonings, and method in their arguments, and give strength and confidence from practice, and be constantly adding to their store of useful information, knowledge, wisdom, and intelligence, and qualify them for greater usefulness and more important and responsible stations in the Church and kingdom of God. Pastors and Presidents, who, as we have said, should personally preside over these classes as often as their other duties will permit, will become acquainted with the abilities, talents, character, disposition, and qualifications of every man holding the Priesthood in their several Pastorates and Conferences, and be able understandingly to appoint each to appropriate duties and place the right man in the right place. In selecting men to preach the Gospel, Pastors and Presidents should have an eye single to the cause, and study the interest of the work, and make their appointments and selections accordingly. In judging of the qualifications of men to preach, they should not confine themselves to scholastic qualifications only, but the spirit and soul of the man should be taken into the account. If he lacks the Spirit of God and the fire, energy, and life of the Holy Ghost, and relies upon his talents, acquired abilities, and oratorical powers, be they ever so great, he cannot successfully preach the Gospel. The brethren should be careful to cultivate a meek and humble spirit within them and the abiding presence of the Holy Ghost. Pastors and Presidents should endeavour to instruct and direct the Priesthood, and call men to preach the Gospel in their preaching meetings who have the qualification of the Holy Spirit as well as that of study and acquired ability, rather than those who look upon themselves as the Pauls of the day and despise the more humble attainments of

the Peters. Again do we desire the brethren to avoid extremes. It is the duty of Pastors and Presidents to discountenance every appearance of foolish worldly pride on account of supposed superiority in literary or worldly attainments or desire to show off, and to leave out all such spirits in their selection of preachers, and select those who rely upon the Holy Spirit for guidance and assistance in all their preaching—those who take a common-sense view of the object and aim of this preparation as it has heretofore been fully explained through the *Star*. It matters not how much literary talent, worldly learning, or scientific attainments, or fluency, style, and eloquence an Elder may possess, if he holds it all in subjection to the Holy Spirit and Priesthood of God. We wish they were all Pauls and all Peters.

All the learning and eloquence it is possible for a man to acquire, combined with the first order of intellect and natural gifts and qualifications, unaccompanied by the guiding and directing influence and assistance of the Holy Spirit, will not qualify a man to preach the Gospel effectively. The man who relies upon these qualifications instead of the Holy Spirit may tickle the ears, please the fancy, and for the time interest and even fascinate and astonish an audience; but once the eloquent address comes to an end, the spell is broken, and the audience, with perhaps a sigh of relief, are separated; the power and influence are gone, and the affair is forgotten; or, if it is remembered at all, it is like the dim, shadowy, and flitting recollections of a pleasant dream. No real and permanent good has been accomplished or convictions produced upon the minds of the audience, not even with those who were looking and hungering after truth, knowledge, light, and intelligence concerning the Gospel of Christ and their own salvation in his kingdom. The power, assistance, and blessing of the Holy Spirit are not sought, and do not accompany it. Such men do no good by attempting to preach the Gospel. They dishonour the Priesthood which has been conferred upon them for the purpose of building up the kingdom of God, and do injury rather than good to the cause. Pastors and Presidents should avoid these in calling men to preach, and call the more humble but intelligent, common-sense man, who looks to the Spirit for guidance, and to his natural and acquired abilities and practical qualifications as helpers only, to enable him more effectually to discharge his duties and honour the Priesthood which he has received.

Particularly should young men be encouraged to attend these classes, and to speak in them and in the meetings of the Saints, till they get an experience and confidence that will qualify them to stand before an audience of strangers to declare the principles of the Gospel and point out to them the way of life and salvation. As we have before said, if the brethren will assiduously apply themselves, they will be prepared by the information and experience gained in those classes to effectually preach the Gospel, honour their Priesthood, and bring the honest in heart to a knowledge of the truth. In their discourses the brethren should have point, force, and argument. The speaker should aim at something, and take a course to reach that something, and not lose himself in a fog of nonsense and mystification. Public discourses should be short, but spirited and to the point, and brought to a close when the speaker has done. Brethren should be required in their classes to practice *stopping* when they have done. Do not spoil the effect of a good discourse by calling upon some dear good old man, because he is dear and good and old, to bear testimony to the remarks that have been made, in a swashy speech twice as long as the discourse itself. He may be good—very good, but not good in that place. If it is deemed advisable to call a second speaker to the stand, let it be one who can add something to what has already been said and leave as good an influence and impression as he found, or evidently there is no gain, but an absolute loss, by calling the second speaker. It

would be better—far better to dismiss the congregation when there was a relish—a taste, a hungering for more, than to surfeit them at once or to close the feast with a dish particularly unseasonable and unpalatable. Those preachers are most profitable and successful who contrive to retain their hearers from Sabbath to Sabbath, who manage to interest them and create an appetite for their discourses, and dismiss them before they get weary or their appetites satisfied. Jesus said that the children of this world are in their generation wiser than the children of light; and we often see this remark verified in this day. Writers and publishers of romances and fictitious tales are sure to break off in the midst of a very affecting or intensely interesting scene with "To be continued in our next." There is policy and wisdom displayed in it. The reader is sure to look with a longing desire for "our next" to come, and is certain to purchase it. We think some of our Elders might in this particular imitate this example in their preaching, with advantage to themselves and their hearers. We are confident that they would be much more certain to get audiences for their "next" than if they tell all they know at one time, and then, for the sake of talking and prolonging the time, repeat it again. Let the brethren read, reflect, and reduce to practice, if they would secure the blessing of the Lord upon the labourers.

THE VISITOR.

A VISIT TO THE BRITISH SAINTS.

British Saints, I come to visit you. My visit to you will not be made indirectly, nor its object be reached in conversation between persons introduced to bring out some point or to effect some good; but I come directly to visit you all at your own firesides.

Our mutual friend the Book Agent having performed the ceremonies of introduction, I shall consider myself "at home." This visit to you is not made officially, but simply in the character of a British Saint to all who have the honour to be British Saints.

You love the kingdom, British Saints, and its interests are dear to your hearts. So do I love the kingdom, and its interests are also dear to my heart. On this point I am an enthusiast, and those who know me do not doubt that I love the British Saints and am peculiarly alive to their interests and honour.

"But what is the object of this visit? and how do you purpose manifesting your love for the British Saints, and how show your sensitiveness upon the point of their honour, or your sympathy with their interests?"

Not unlikely some such query will start up in the minds of some who have accepted and welcomed me as their visitor.

The object of my visit is to encourage you to duty—to encourage you to nobly lift a great burden, and, above all, to throw force into a movement that cannot be too highly estimated in importance.

"So, so! You are the visitor that loves the British Saints! Peculiarly alive to their interests and honour! Aye, so you are! I ought to have known you as soon as introduced! Wonder I didn't!" ironically ejaculates a cynical host of mine, who, by-the-way is a sterling man, and one who never shrinks from duty, but who is nevertheless a cynic.

I have nothing but a smile for my cynical friend; for, as I said, he is a sterling man, and will be sure to do his duty, though, as people say, he has "his ways." But there is another that I am visiting, who is of a different "stripe," and whom it would be no compliment to "reckon up."

"Umph!" he growls, "You love us British Saints so much, that you could 'take us in and do for us!' 'Duty!'—'great burden!'—'throw force!'—'movement!' Signs of love! You are as sensitive upon our honour and as tender over our interests as though they were your own!"

And so the honour and interests of the British Saints are my own; for I am myself a British Saint, though I hope also a universal one, proud of the great com-

men nationality of the Israel of God, without petty national distinctions. Still I am a British Saint, and my interests and honour, British Saints, are identical with yours. Moreover, I am proud in numbering myself among the "people" of God's kingdom and owning that my sympathies are towards the great commonwealth of Israel.

In urging my fellow British Saints to duty and encouraging them to lift a burden upon the Mission, the doing of which will also give force to a great movement affecting the commonwealth of Israel, am I not showing my love for you and study of your interests? Are not the interests of the kingdom our interests? When we contribute to that commonwealth of Israel, do we not contribute to our own good? If we serve the interests of the kingdom, do we not travel towards the interests, temporal and eternal, of all Saints? And are not British Saints included? In doing our part to contribute to the good of all Saints, do we not preserve our honour as British Saints?

But what is the burden to be lifted? It is a debt upon the European Mission. Is it not noble in us to struggle by one resolute act to free ourselves from that debt? and will it not be gratifying to noble minds to realize that their own deeds have made them free? It is true the book debt has been the growth of years during the building up of new Missions and Conferences and Branches, and is to a great extent the result of noble efforts in publishing and circulating the writings and standard works of the Church; but still the fact of the debt is the same. Likely also that but very few of the Saints now in the British Mission are in any way responsible for the accumulation of that debt. Still is it not worthy of the proud boast of Britons that they never will be slaves, for British Saints to rise up nobly and declare by the power of resolute efforts that they will be slaves no longer to any debt, and that we will really leave the heritage of the free to our successors?

But above the gratification of being free from burdens—above the satisfaction of self-reliant British Saints, that we can bear our own burdens, and by great deeds merit the plaudit, "Well done, good and faithful!"—above all this, is the fact that the efforts made in declaring our emancipation from the slavery of debt will directly contribute to the interests of the kingdom in many ways. It so happens, Saints, that it is not the Church that is in debt, but it is the Pastorates, Conferences, Branches, and Foreign Missions that are in debt to the Church. In reality, there is no burden upon this Mission. The Mission is the creditor, and the Pastorates, Conferences, &c., are the debtors. Every effort, then, that we make in this matter will increase the resources of the Church; and the increase of the resources of the Church will gratify the hearts of no Saints more than it will the hearts of all true British Saints.

Then, again, British Saints, I have something more to urge. The results—the results! Ah, there is where the great good will appear! It would be difficult to over-rate the good of the proposed results. The movement into which our efforts will throw force is a most important movement. It is the establishing of home manufactures in Zion. The successful issue of such is of immense importance to the general interests of the kingdom and the internal development of the community of Saints in Utah Territory. Such being the case, the interests of all Saints are connected with this movement; and the establishing and successful issue of home manufactures in Zion will affect the good of millions, for it will reach even to those not yet numbered with us, and extend to those unborn.

The individual whom I described just now as being of a "stripe" not of the right sort, I can easily imagine as breaking in here with—

"But will it reach our interests? Will it benefit us? Haven't we done enough? When are we to get our share?"

Now, I will not answer that home manufacturing operations in Zion will benefit those of his "stripe." But it requires no special prophet to foretell that home manufacturing operations, established and carried to a successful issue, will reach the good of all the faithful British Saints and greatly affect their interests.

I shall visit you again, to talk with you a little upon the subject of home manufactures in Zion, and how much British Saints are interested therein. But in this visit, while we are together, we may bring up the following considerations to dwell upon as an encouragement to duty.

Are not the British people eminently a

manufacturing people? Must not all such movements as home manufacturing operations tend of necessity greatly to the interests of the British Saints? Aye, will it not tend *especially* to their interests?

It is even policy for British Saints to contribute to such movements. Mere interest, however, will not be your motive-spring, brethren and sisters. Still the fact remains the same. Such movements will be to your interest, and thus it will be shown that noble deeds and the performance of duty bring reward and personal good as their results.

But, British Saints, will you not go with me to a higher platform and endorse the following:—

Show us where are the interests of the kingdom, and British Saints shall not be second in their efforts to reach them. The proud boast of British Saints shall be that they love the cause, and will show their love by their doings. Under the blessing of Heaven, in humility, British Saints will endeavour to prove to God and his Prophets—yea, and to all Israel, that they are worthy of their day of opportunities.

Adieu, British Saints! Peace and blessings be with you!

CORRESPONDENCE.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, July 29, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to apprise you of the condition of this Pastorate, and how things are moving generally. The Saints, I believe, never felt better in their religion than they do at the present time—never manifested more willingness to do as they are told, both to attend to their own duties in the Church and to carry the truth to their neighbours around them. There has been some out-door preaching done this summer by the brethren, and in some places the people have paid good attention. But I feel that the greatest amount of good has been done by distributing *Stars* and tracts and talking with them in their houses. In this we must give the sisters credit; for they have faithfully discharged their duties in this matter. It has been the means of many coming to our meeting-rooms to hear for themselves; and while among us, they manifest a greater desire to understand our principles and the true nature of our faith than of late years. This is another evidence that there are many honest hearts yet to be gathered into the Church from among the different sects of the day; and I am convinced, if they could but thoroughly understand it, nothing would be a stumbling-block in their way to join us and give a helping hand to bring about the eternal purposes of Jehovah.

To effect this and to bless our hearers, we have done our best throughout the Pastorate to carry out your instructions in regard to conducting our meetings, &c.

I have never seen the Priesthood more united than at present to carry out the instructions given them. The majority of them feel ready, submissive, and willing to conform to the counsel of those over them.

The Presidents of Conferences and Travelling Elders are one with me in all things we have to lay before the Saints. This gives me joy and consolation in my labours, seeing that the Spirit, love, peace, and power of God abide with us.

The spirit of gathering continues and increases among this people, and I believe that their works correspond with their words, as a general thing; for they are willing to learn the ways of the Lord through the Priesthood.

They put in practice the instructions given them to work out their own salvation so far as circumstances will permit. They practise economy more and more, and by it they are able to govern many circumstances with ease that used to govern them. I am thankful to God that so far I have been blest in my labours with this people, and pray that I may continue to be a channel of light to the Saints, and that the spark which you have kindled within us may continue to increase until the honest in heart are gathered to the place appointed for the Saints of the Most High.

I am yours truly in the Gospel of Christ,

JOHN COOK.

VIEWS OF JERUSALEM.

BY ELDER C. W. PENROSE.

Ye scattered descendants of Judah's seed,
Who cling to the rags of a time-worn creed,
Your history's pages are marked with woe,
And you wear the scar of Jehovah's blow.
Dispersed from the land of your ancient pride,
Where the Prophets lived and your fathers died,
In every nation your forms appear,
And "Jew" as a word of reproach we hear.
The Moslem rules in the land of the vine;
Where the Temple stood he has built his shrine.
Briars grow now in the olive tree's stead,
And over the country a gloom is spread.
Once flowing with honey and milk and wine,
And blest with the beams of a light divine,
The soil of the cedars, which Seers have trod,
Is withering under the curse of God.
But we'll leave the past and the present too,
And try of the future to catch a view:
By the power of faith and the Spirit's aid,
We must rend the vail and disperse the shade;
For misty and curtained the future lies,
And hid from the glances of mortal eyes.
See! The splendour of heaven is coming down!
For the shadows melt and the gloom has flown.
Through the parting vail there's a pleasing sight:
Bathed in the waves of the sun's warm light,
A beautiful city I now behold,
Shining with treasures of silver and gold:
In the clean, broad streets there's a merry throng;
There's the hum of trade and the cheerful song;
In the market-places the merchants stand,—
Vast riches are passing from hand to hand;
There are cattle and sheep, and fruits and oil,
And garners of wheat from a yielding soil;
There's the humble cottage, the business mart,
And mansions adorned with the sculptor's art;
And a mighty structure is being reared,
Where the Great Eternal may be revered.
The city is built on an eminence;
The country around may be seen from thence;
There's a verdant bloom on each field and tree,
And the landscape smiles with fertility;
There are tears of joy on the hills around,
And the streamlets water the thankful ground.
Ah! The scene is fading! Alas, 'tis fled!
But a gleam of light on my mind is shed:
The city I saw was Jerusalem;
The people were branches of Judah's stem.
Hark! A "still small voice" with a piercing sound
Commands me to look on the scene around:
Again do the shadows dissolve away,
Like the gloom of night from the king of day.
But oh! how changed is the city now!
Distress is depicted on ev'ry brow:
The people are hurrying to and fro,
And gazing with fright on the vales below.
Great God! What a host is around the place,
To plunder and slaughter the Jewish race!
With yells of triumph they come like a flood,
Bedabbled and smeared with their victims' blood;
And the sword-gleams flash in the lurid light
From the houses fired in the dreadful fight.
Hark! what a din! There's the cannon's peal,
Mingled with curses, the clashing of steel,
Shrieks from the wounded, and cries of despair,—
Music to Satan, and Death plays the air.
A ss for the maidens of Judah now!
For mercy shines not on the foeman's brow:
Their tears he will mock, and laugh at their cry;
No succour is near—no pathway to fly.
Proud dwellings are rifled and battered down;
Their treasures in heaps in the streets are thrown,
And the conquered Jews in their anguish pray
That the wrath of God might be turned away.
In the Temple's courts are the Priesthood bowed,
And around its walls there's a wailing crowd,
And many are gazing with tearful eye
Where two, who appear to be sleeping, lie.
"Alas! for the Prophets are dead," they say;
"They bid us prepare for the evil day:
At length it has dawned with a thousand woes:
Who shall deliver us *now* from our foes?
O God of our fathers, we turn to thee!
We sink in the waves of a stormy sea:
Engulphed in the floods of a bloody strife,
Jerusalem struggles, O God, for life!
For Abraham's sake, whom thou called'st thy friend,
Bid mercy step forth and its arm extend."
And the cries of the people rend the air,
As they beat their breasts and their garments tear.
Ah! Surely their prayer has been heard on high,
For the lightnings gleam in the cloudy sky,
The thunder-peals burst with a vengeful sound,
The mountains are trembling, the hills rebound,
And the host has fell on the heaving sward,
Blasted to death by a bolt from the Lord.
The army is seized with a sudden fright;
They shudder and quake at the awful sight:
Some flee from the place where their comrades fell,
But the earth gapes wide and they sink to hell!
With an awful crash do the buildings fall,
Cov'ring the dead like a funeral pall,
Entombing the living, a shrieking host;
Blaspheming heaven, they yield up the ghost.
The remnant still left of the Gentile crowd,
In wildest confusion, with curses loud,
Fighting each other o'er heaps of the slain,
And trying to flee, but they try in vain.
But the rescued Jews, in their gladness, raise
To the great Jehovah a song of praise.
And oh! what a sight for a mortal eye!
The forms of the Prophets no longer lie,
And a light breaks forth from the murky skies,
And the Prophets to endless life arise!
And a mountain eastward is cleft in twain,
While over its top is a shining train;
From the heavens they come, with their blades of fire,
To punish the wicked with judgments dire.
In the front is one with a God-like brow,
Serenely majestic, white as the snow.
His glances shoot forth like the lightning's gleam,
And his bright hair waves like a rippling stream;
His presence is mighty, subduing all,
For the sons of Judah in worship fall;
The Prophets approach with humility,
And the Gentiles shake like the aspen tree.
Jerusalem now is redeemed from woe;
Destruction has come on the cruel foe;
And the cry is raised, with united voice,
"The Messiah has come! Rejoice! rejoice!"
And the Mighty One in the midst descends,
Hails them as kindred, and calls them his friends;
And they gaze with awe, as they bend the knee,
For scars in the palms of his hands they see.
"Oh, what are these wounds in thine hands?" they cry:
They wait with forebodings for his reply.
"Your fathers inflicted these wounds on me;
They slew me, their Saviour, at Calvary:
Descended from Judah, of David's seed,
I came to mine own, as the Lord decreed;
I came to redeem them from sin and death:
I am Jesus the Christ, of Nazareth!"
And his rich voice rolls with its music waves,
Like the ocean billows in rocky caves:
From every eye do the tear-drops start,
While they still rejoice; for in every heart
Are mingled emotions of joy and pain,
As the sunbeams shine on the falling rain.
The rainbow of hope glows bright in each soul;
He smiles, and away do their grief-clouds roll.

"O ye sons of Judah," he says, "attend!
Your troubles have come to a speedy end:
Be obedient now; they'll return no more.
Your fathers were stubborn in days of yore:
For their sins they were scattered through the earth;
They brought a curse on the land of their birth,
Entailed on their children distress and shame,
And lasting reproach on their ancient name.
Let the warning voice of the *past* be heard,
And your *future* shape by Jehovah's word.
That his righteous laws you may understand,
My servants shall come from a distant land,
With power to seal, and bearing the keys
To open salvation's deep mysteries.
The blessings they seal on your heads shall be
Enjoyed by your latest posterity.
To the spirit-land, where your fathers mourn
O'er their days of sin, shall the news be borne,
That their graves shall burst and their souls be freed,
Through the works performed by their righteous seed.
Here and in Zion's fair city I'll dwell,
And reign over Judah and Israel.
Here the wealth of the nations left shall flow,
As the streams of earth to the ocean go;
And your tide of glory shall backward roll
To lighten the Gentiles from pole to pole!"
As the vision fades from before my eyes,
I hear the hosannas to God arise;
And a whisper, soft as the zephyr's sigh,
Thrills my soul with the words—"*The time is nigh!*"

PASSING EVENTS.

GENERAL.—The Paris correspondent of the *Morning Herald* says that at Cherbourg and Brest ammunition is being stored to an extent that shows an intention to be fully prepared against all emergencies; and at Cherbourg the forts are being well armed with rifled guns. The Duke of Modena is reported to have engaged 7,000 mercenaries, with whose aid he hopes to recover his throne. The people of Modena, however, have elected as their Dictator the Roman exile Farini, who has issued a spirited manifesto.

AMERICAN.—Fraser River is reported to have risen twelve feet in four days, doing great damage along its banks: Fort Yale and all the houses on the beach were overflowed, and some entirely swept away. Columbia River was 45 feet above low water-mark, and the whole country submerged. The town of Lehama, California, has been destroyed by fire, and property to the amount of 100,000 dollars consumed. Rich discoveries of gold have been made in the Coast Range Mountains, Humboldt County.

VARIETIES.

GARDENING MEMORANDA.—For strong soils the following will be found very suitable, rendering them easier to work, and the dung which had little or no effect before will then become doubly beneficial:—Road scrapings from great thoroughfares, when gathered dry: no dressing equals this for strong land intended to grow carrots and other roots. Lime when readily obtained, is exceedingly valuable, sweetening the land, and rendering it more friable, and consequently fertile; but animal manure should not be added at the same time. Oyster-shells, pounded, are excellent, being similar in their effects to lime, of which they are chiefly composed. Sand, burnt clay, ditch bottoms, and any loose vegetable substances will be found useful. For very light or sandy soils the following will be found the best:—Marl or clay, which has been previously mixed with dung. This will render the soil adhesive, and prevent the manure being so soon washed down. For such soils cow and pig dung are preferable, they being less readily washed away, retaining their moisture a considerably longer time than most other manures.

WHERE WAS EDEN?—"We are informed in the sacred narrative that 'the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' But where was this land? According to a late author, 'the manifold resources of philology, literature, and historical research have failed to answer this question.' We have before us the opinions of Reland and Calmet, who assume this locality to have been in the mountainous region of Armenia, among the head waters of the Euphrates, Tigris, and Araxes. . . . Consequently, Armenia is pointed out as the site of Paradise. This has been the generally-received opinion of most commentators; but latterly we have observed men to differ from this, and endeavour to point out distinctly that the Garden of Eden was not in Armenia, or any of the countries across the dark blue sea, but in America—the United States,—yes, in the Territory of Kansas. Max Greene, the author of 'The Kansas Region,' speaking of a large, beautiful, and unrivalled park in the great mountain valley of Kansas, remarks that 'In this natural park the head streams of the Arkansas interlock with those of the Rio Grande and South Fork of the Platte or Nebraska, and affluents of the Colorada of the West,—a water star whose rays glide south to the Gulf of Mexico, north to the Missouri, east for two thousand miles to the Mississipi, and westward to the mighty Pacific. It is the only valley in the world which, with its four rivers, and in other respects, answers to the sacred geography of the lands of Eden." This is a new